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also those belonging to other law schools, such as Abū Yūsuf, al-Shaybānī, al-Shāfiʿī and even Saḥnūn [*q.vv.*], who accord him quite a large place in their works.

Bibliography: Ibn Saʿd, vi, 188 ff.; Bukhārī, *Taʾrīkh*, i/1, 333-4; Muḥammad b. al-Ḥusayn al-Ādjurrī (d. 360/970), *K. al-Sharīʿa*, Cairo 1369/1950, 223-5, 227 ff.; Abū Nuʿaym, *Ḥilya*, iv, 219-40 (uses the information of Manṣūr b. al-Muʿtamir, d. 132/749, a direct disciple of al-Nakhaʿī); Azharī, *Tahḏhīb*, i, 177; Abū Isḥāḳ al-Shīrāzī, *Fuḳahāʾ*, 62; Ibn al-Djazarī, *Ghāya*, i, 125; Ibn Ḥadjar, *Tahḏhīb*, i, 177-9; Ibn Ḳutayba, *Maʿārif*, Cairo 1960, 204; idem, *K. Mukhtalif al-ḥadīth*, Cairo 1326, tr. G. Lecomte, Damascus 1962, index; Ziriklī, *Aʿlām*, i, 76; cf. also J. van Ess, *Zwischen Ḥadīṯ und Theologie*, Berlin-New York 1975, index. (G. LECOMTE)

NAKHĀWILA [see AL-MADĪNA. 3].

NAKHČIWĀN, NAKHČUWĀN, the name of a town in Transcaucasia which is also the chief town of a region of the same name, until the early 19th century a largely independent khanate and in former Soviet Russian administrative geography part of the Azerbaijan SSR but an enclave within the Armenian Republic. Both town and region lie to the northwest of the great southern bend of the Araxes river, since 1834 here the frontier between Persia and Russian territory. The town of Nakhčiwān is situated in lat. 39° 12' N. and long. 45° 24' E. The region is mostly mountainous, with peaks rising up to 12,808 ft./3,904 m, except for the plains along the Araxes, and is in the seismically highly active zone which extends from northern Persia into eastern Turkey.

The town Ναξουάνα is mentioned in Ptolemy, v., ch. 12. The Armenians explain the name of Nakhčawan (Nakhčuan) by a popular etymology as *nakh-idjewan* "(Noah's) first stopping-place" (although the name is apparently compounded with *awan* "place") and locate the town in the province of Vaspurakan (cf. Yāḳūt, i, 122), or in that of Siunikh. According to Moses of Chorene, i, ch. 30, Nakhičewan was in the area peopled by Median prisoners (*mar*) in whom we should see the ancestors of the Kurds of this region (cf. al-Balādhurī, *Futūḥ*, 200: *nahr al-Akrād*). In the early Arab sources we find the form Nashawā, al-Balādhurī, 195, 200; Ibn Miskawayh, ii, 148; al-Samʿānī, 560: Nashāwā. In the Saldjūḳ and Mongol period, the predominant form is Naḳdjuwān (as early as Ibn Khurradādhbih, 122).

The town was conquered under ʿUthmān by Ḥabīb b. Maslama. It was rebuilt under Muʿāwiya by ʿAzīz b. Ḥātim. In 87/705 the Arabs hanged a large number of Armenian notables, and thereafter the town acquired a Muslim character. For a short time (about 900) the power was in the hands of the Bagratuni, but the town was reconquered by the Sādjids [*q.v.*] and belonged henceforth to the domain of their vassal, the *amīr* of Golthn (Ordūbād [*q.v.*]); cf. Markwart, *Südarmenien*, Vienna 1930, preface, 79, 93, 99-101, 115, text, 300, 362, 567. It figures in the wars of the Daylamī period (Ibn Miskawayh, ii, 148) and in the events of the Saldjūḳ period (cf. Ibn al-Athīr, under 514/1120).

Nakhčuwān is more particularly associated with the family of Īldegizid Atābegs of Ādharbāydjān (531-632/1136-1225 [*q.v.*]), cf. Mīrkhʷānd, *Rawḍat al-ṣafāʾ*, Lucknow 1894, 875-6), whose main centre it was, as is shown by the fine buildings: (*a*) the tomb (*mashhad*) of *al-raʾīs al-adjall Rukn al-Dīn Djamāl al-Islām muḳaddam al-mashāʾikh Yūsuf b. Kathīr* (?), dated 557/1162-3; (*b*) the tomb built by Shams al-Dīn Nuṣrat al-Islām Ildegiz for the *malika Djalāl al-Dunyā wa 'l-Dīn Muʾmina Khātūn* (probably his wife, former wife of the Saldjūḳ Ṭughrīl II, d. 568/1172-3, see Mustawfī, *Taʾrīkh-i Guzīda*, 472); on Ildegiz's stay at Nakhčiwān in 568, cf. Ibn al-Athīr, xi, 290; (*c*) the portico (now in ruins) built in 582/1186 by the Atābeg Abū Djaʿfar Muḥammad Pahlawān b. Ildegiz. Some localities depending upon Nakhčiwān (Erndjak, etc.) were given in fief to the Georgian prince Elikum Orbelian by his brother Ḳïzïl Arslan. When the Khʷārazmshāh Djalāl al-Din exercised power in Ādharbāydjān, Nakhčiwān belonged to al-Malika al-Djalāliyya, daughter of Muḥammad Pahlawān (al-Nasawī, ed. Houdas, 76, 266. 300). Under the Mongols the town was devastated, as is attested by Rubruck who visited it in 1253, ed. 1839, 384, cf. Howorth, *History of the Mongols*, iii, 82. The town suffered also from the wars between Turkey and Persia (under Murād IV); Ewliyā Čelebī, ii, 240, Tavernier (1664), ed. 1713, i, 53-5, and Chardin (1673), ed. 1711, i, 179, found it in ruins. Nakhčiwān was only rebuilt after 1828 when the khanates of Eriwān and Nakhičiwān were ceded to Russia. Under the Persians, Nakhičiwān (with the district of Āzā-Djirān = Ordubād) was directly under Ādjarbāydjān and not Eriwān. Kalb ʿAlī Khān of Nakhičiwān was blinded by Āḳā Muḥammad, founder of the Ḳadjār dynasty. The last chief of Nakhičiwān before the Russian occupation was Karīm Khān Kangarli. The *nāʾibs* appointed by the Russians were Iḥsān Khān and Shaykh ʿAlī Beg. The *maḥalls* of the khānate were: Nakhičiwān, Alindja-čay (Armenian Erndjak), Mawāzī-khātūn, Khok, Daralagez, and those of Āzā-Djīrān: Ordūbād, Akulis, Dasta, Bilāw and Činanāb. Among the dependencies of Nakhčiwān, Djulfa (since 1828) on the Russian-Persian frontier is very well known (Armenian Djuta) with the ruins of the old town and of an old bridge (*Ẓafar-nāma*, i, 399; *pul-i Diyāʾ al-Mulk*) and the bridge on the Tabrīz-Djulfa railway (built in 1906).

In 1834, after the Russian occupation, the khanate (the town and 179 villages) numbered 30,323 inhabitants (besides 11,341 inhabitants of Ordūbād and its 52 villages) (Dubois). In 1896 the town numbered 7,433 inhabitants (4,512 Muslims and 2,376 Armenians) and the district (*uyezd*) 86,878. In 1913 the town had 8,946 and the district 121,365. After the Russian Revolution of 1917, the greater part of Nakhičiwān was in 1924 made into an autonomous republic dependent on the Azerbaijan SSR, with an area of 2,124 sq. miles/5,500 km^2. The town of Nakhčiwān, lying on the Yerevan-Baku railway and now an industrial centre of some significance, had in 1970 a population of 33,000, whilst the republic of the same name depends largely on irrigated agriculture and stock-raising, with some mining, and in 1970 had a population of 202,000, mostly Muslim and Azeri Turkish-speaking.

Nakhičiwān on the Don in the present-day Russian Federation is the settlement of Armenian colonists founded in 1780 on the Don and is at the present day a suburb of Rostov.

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part iii, 347-53; I. Shopen (Chopin), *Istoričeskii pamatnik armanskoy oblasti*, St. Petersburg 1852, 446, 459, 477 (detailed statistics); J. Dieulafoy, *La Perse*, 1887, 27; E. Jacobsthal, *Mittelalterische Backsteinbauten zu Nachtschewan*, in *Deutsche Bauzeitung*, xxxiii (1899), nos. 82-3, pp. 513-16, 521, 525-28, 549-51, 569-74 (the inscriptions discussed by M. Hartmann); Sarre, *Denkmäler Persischer Baukunst*, 1910, 8-15 and plates; Barthold, *An historical geography of Iran*, Princeton 1984, 226; *BSE*[3], xvii, 350-3.

(V. MINORSKY-[C.E. BOSWORTH])

NAḴL (A.), substantive of a collective nature (unit. *naḵhla*, pl. *naḵhīl*) denoting the date palm (*Phoenix dactylifera*) of the order *Palmae*, sub-order *Coryphineae*. In Persian it is *naḵhl* or *ḵhurma*, in Turkish *hurma aghadjī*, in Hebrew *tāmār* and in Tamaḥaḳ, according to the sex, *azzay/tazzayt*, *émellé/tamellalt*, *tadamant*.

This attractive tree with dioecious flowers is probably one of the first to be known and exploited by mankind in the hot and arid zones of Africa and the Orient. The important role which has always been played by the date palms and their fruits [see TAMR] in the diet of sedentary and nomadic populations of these zones is attested, in Arabic, by the rich terminology devoted to them. Regarding the tree itself, each element of its structure is defined by one or several terms which, for the most part, have been retained in the local dialects.

After germination of the stone of the date (*nawā*[ʾ]; Tamaḥaḳ, *akebbu*, pl. *ikebba*), there emerges from the sand a turion (*fasīla*, *sālī*, *wadiyya*; Tamaḥaḳ, *alkem*) which can be transplanted. The young cultivated plants (*ashā*[ʾ]) are arranged in rows to form and orchard (*ṣawr*, *ḥāʾish*). When the stem of each (*djidhʿ*) has its crown of young palms within reach of human hand, it is known as a *ḳāʿid* (Tam., *tegheleft*, *tesakent*) and, above the height of a man, it is called *raḳla*, then *ʿaydāna*. When, after five to six years, it has attained its final height, which can be between 15 and 20 m., it becomes the *bāsiḳa* or *ʿawāna* if it is a single isolated tree. The date palm planted beside water is called *kārīʿa* or *mukraʿa*. If it leans excessively and is in danger of being uprooted, it needs propping up and, when supported, it becomes *rudjabiyya*. In old age, the date palm loses its garland of palms and bears no more fruit; it becomes desiccated and is then *saḥūḳ* or *ṣunbūr*, suitable for felling. The overall mass of foliage (*ḵhūṣ*) in a cluster consists of some fifty broad leaves serrated in pinnate fashion; the leaf or palm (green, *shaṭba*, dry *saʿaf*; Tam., *takarart*) has a firm central stem known as *djarīd* which, when stripped of the leaf, is used for various purposes. It is this *djarīd*, used in the manner of a javelin, which gave its name to the well known equestrian sport (see DJERĪD and L. Mercier, *La Chasse*, 204-12) which has been so popular in Abyssinia, the Near East and Turkey, from the period of the Mamlūks to the present day, rivalling the game of polo [see ṢAWLADJĀN] and the "bouzkachi" of the Afghans and Mongols. The inflorescence, in spike or spadix form (*talʿa*, *ḍabba*) is enveloped in a bract (*ḳināba*, *ḳunnāba*), the spathe (*kāfūr*, *kufurrā*, *kathar*) which opens with the blossoming of the flowers (*ḍaḥk*, *gharīḍ*, *ighrīḍ*; Tam., *aghatū*, *eherer*). Those of the male date palm (*fuḥḥāl* and pl. *dhukkāra*) produce pollen (*lāḳāḥ*) which, in natural conditions, is transported by the wind and honey-gathering insects and deposited in the calyx of the female flowers to fertilise them. Natural fertilisation (*talḳīḥ*, *djibāb*) is often imperfect, being too dependent on chance, and at a very early stage humans developed a procedure for artificial pollination (*tadhkār*, *taʾbīr*) of female date palms, climbing the tree and shaking a bundle of male flowers over the female flowers to ensure good fertilisation. This practice was followed by the Babylonians, according to Herodotus, and was later mentioned by Aristotle's pupil, Theophrastus, and by Pliny; it is still in use in commercial palmeries. The fertilised female date palm is called *maʾbūr* and at its first pollination it is described as *muhadjdjana*. Certain date palms can be precocious in producing (*bakūr*, *bakīr*, *mutahadjdjina*) while others bear fruit only in alternate years (*sanhāʾ*). It can also happen, according to the atmospheric conditions of the season, that the dates of a productive tree fall when they are still green; the tree is then described as *khadīra*.

The attention required by cultivated date palms amounts to no more than an annual pruning or thinning-out of the foliage (*ṣirām*, *djibāb*, *djidād*, *djirām*, *shimrākh*, *ḳiṭāʿ*) of male trees, when the palms become dry; all that is left of these are stumps cut short at the base (*kirnāfa*, *karab*). Shoots growing from the trunk are also removed and some are replanted to assure the continuity of the palmery.

The date palm is often cited in the Ḳurʾān (19 mentions) as an example of the beneficence of Divine Providence towards humanity; it is often associated here with the vine, the olive, the pomegranate and with cereals. Worth recalling is this touching legend evoking the miracle of the birth of Jesus Christ (sūra XIX, 24-26): the Virgin Mary retires alone beneath a palm-tree to give birth to her child and the latter having arrived, she laments, driven to despair by her desolation and loneliness; but the God-child, placed at the foot of the tree, is immediately able to speak and advises his mother to shake the tree; succulent dates fall from it in profusion, while a spring of fresh and limpid water emerges from the sand. Refreshed and nourished, the Virgin takes heart and, strengthened by divine support, she rejoins her kinsfolk with her child.

Besides dates, the date palm provides other useful products. In dietary terms, the pith of the young trunk or palmite (*kathar*, *djadhab*, *sidhāb*, *djummār*), white and of starchy consistency, resembles cheese and is a delicacy still much appreciated by gourmets. Similarly, when boiled, the outer bounds or "palm-cabbage" taste rather like artichoke. The sap rising in the trunk may be extracted, providing the drink known as "palm-wine" (*lāgmī*); it is obtained either by pollarding the tree and surrounding the cut section with a receptacle which fills rapidly, or by slashing the stem vertically, and collecting the secretions in a manner similar to the procedure used for the extraction of rubber. This very sweet and refreshing liquid has the disadvantage of fermenting quite quickly, becoming charged with alcohol which renders it intoxicating; as such, Muslims must abstain from consuming it. In the field of craftsmanship, the dried folioles of the palms are collected by the basket-maker (*ḵhawwās*) who weaves them into mats (*ṭalīl*, pl. *ṭilla*, *ṭulul*, *aṭilla*) and small baskets for dates (*dawḵhala*, pl. *dawākhil*). The ligneous fibres (*ḵhulb*, *latīf*) of the trunk are very durable and provide the material for stout cables and ropes much used by fishing fleets and coastal trading vessel; after carding, this fibre provides excellent packing material (*disār*) for the caulking of ships and the stuffing (*ḥashw*) of mattresses and cushions, especially those of pack-saddles and stools. Finally, for the carpenter (*nadjdjār*), the large trunks, well dried and squared, constitute the base material for building work in the form of girders, rafters and pillars.

For the desert populations, the palmeries (*ḥadāʾiḳ al-nakhl*) have always been centres of sedentarisation and